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THE
CHRISTIAN
K
SACRAMENT

AND
SACRIFICE:

Extracted from a late Author.

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The Christian Sacrament, &c.

S E C T. I.

The importance of well understanding the nature
this SACRAMENT.

1. **T**HE Sacrament ordained by Christ the night before he suffered, which St. Paul calls *Lord's-Supper*, is without doubt, one of the great mysteries of godliness, and the most solemn fe of the christian religion: At the holy table the people meet to worship God, and God is present meet and blefs his people. Here we are in a special manner invited to offer up to God our souls, our bodies, and whatever we can give: and God offers to the body and blood of his Son, and all the other blessings which we have need to receive. So that the Sacrament, like the ancient passover, is a great mystery consisting of *Sacrament* and *Sacrifice*: that is, of religious service which the people owe to God, of the full *salvation* which God has promised to people.

2. How careful then should every Christian be to understand, what so nearly concerns both his happiness and his duty! It was on this account that the devil from the very beginning, has been so busy about this sacrament, driving men either to make it a feast to God, or an empty ceremony. So much the more, let those who have either piety toward God, or any care for their own souls, so manage their devotions, as to avoid superstition on the one hand, and prophaneness on the other.

S E C T. II.

Concerning the SACRAMENT, as it is a memorial of the sufferings and death of *CHRIST*.

1. **T**HE *LORD's Supper* was chiefly ordained for this sacrament, 1. To represent the suffering

CHRIST

AND SACRIFICE.

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CHRIST which are *past*, whereof it is a memorial. To convey the first fruits of these sufferings, in present *graces*, whereof it is a *means*; and 3. To assure us of *glory to come*, whereof it is an *infallible pledge*.

2. As this *Sacrament* looks back, it is a *memorial* which our LORD hath left in his church, of what he was pleased to suffer for her. For though these sufferings of his were both so dreadful and holy, as to make the heavens mourn, the earth quake, and all men tremble: yet because the greatest things are apt to be forgotten when they are gone, therefore He was pleased at his last supper, to ordain this, as a holy *memorial* and *representation* of what he was then about to suffer. So that when christian posterity (like the young *Israelites* who had not seen the killing of the first passover) should come to ask after the meaning of the *bread broken*, the *wine poured out*, and the *partaking* of both: this holy mystery might set forth both the *martyrdom* and the *sacrifice* of this crucified Saviour; giving up his *flesh*, shedding his *blood* and pouring out his very *soul*, to atone for their sins.

3. Therefore, as at the passover, the late *Jews* could say, *this is the lamb, these are the herbs our fathers did eat in Egypt*: because these latter feasts did so effectually represent the former: so at our holy communion, which is before our eyes, Christ "our passover who is sacrificed for us; our Saviour, says St. *Austin* doubted not to say, *this is my body, when he gave the disciples the figure of his body*: Especially because this *Sacrament* duly receiving, makes the thing which it represents as really present for our use, as if it were newly done. "Eating this bread, and drinking this cup, ye do shew forth the Lord's death."

4. And surely, it is no *common* regard we ought to have for these venerable representations, which God himself hath set up in and for his church. For these are far more than an ordinary figure. All sorts of *signs* and *monuments*, are more or less venerable, according to the things which they represent. And these, besides their ordinary use, bear as it were on their face the glorious character of their divine appointment, and the express design that God hath to revive thereby, and to propose to all our senses, his sufferings; as if they were present now.

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5. Ought

5. Ought not then one who looks on these ordinances and considers the great and dreadful passages which they set before him, to lay in his heart, I observe on this altar somewhat very like the sacrifice of my Saviour? thus the *Bread of Life* was broken; thus the *Lamb of God* was slain; and his *blood* shed. And when I look on the Minister, who by special order from God distributes this bread and this wine, I conceive, that thus God himself hath both given his Son to die, and gives us the virtue of his death.

6. Ought he not also to reverence and adore, when he looks toward that good hand, which hath appointed for the use of the Church, the *memorial* of these great things? As the *Israelites* whenever they saw the cloud on the temple, which God had hallowed to be the sign of his presence, presently used to throw themselves on their faces, not to worship the cloud, but God: whenever I see these better signs of the glorious mercies of God, I will not fail both to remember the Lord who appointed them, and to worship him whom they represent.

7. To complete this worship, let us exercise such faith, as may answer the great end of this Sacrament. The main intention of Christ herein, was not the *remembrance* of his passion; but over and above, to invite us to his sacrifice, not as done and gone many years since, but, as to grace and mercy still lasting, still the same as when it was first offered for us. The sacrifice of Christ being appointed by the Father for propitiation that should continue to all ages, and all being everlasting by the privilege of its own *Order*, which is an *unchangeable priesthood*, and by his will who offered it, that is, the blessed Son of God; by the power of the *Eternal Spirit*, thro' whom it was offered: It must in all respects stand, eternal, the same yesterday, to-day, and for ever.

8. Here then *faith* must be a true *substance* of the things past which we believe, as it is of the things to come, which we hope for; by the help of which the believer being prostrate at the Lord's table, the very foot of his cross, should with earnest sorrow confess and lament all his sins, which were

and spears that pierced his Saviour. We ourselves have crucified that *Just One*. Men and brethren, what shall we do? Let us fall amazed at that stroke of divine justice, that could not be satisfied but by the death of God! *How dreadful is this place!* How deep and holy is this mystery! What thanks should we pay for those inconceivable mercies of God the Father, who so gave up his only Son! And for the mercies of God the Son, who thus gave himself up for us!

O My Lord and my God I behold in this bread, that of corn, that was cut down, beaten, ground, and trodden by men, all the heavy blows and plagues and pains, which thou didst suffer from thy murderers, I behold in this bread dried up and baked with fire, the fiery wrath which thou didst suffer from above! My God, my God, why hast thou forsaken him? The violence of wicked men first hath made him a martyr: then the fire of Heaven hath made him a burnt-offering. And lo, He is become to me the *Bread of life!*

Let us go then to take and eat it. For tho' the instruments that bruised him be broken, and the flames that burnt him be put out, yet this bread continues new. The spears and swords that slew, and the burnings that compleated the sacrifice, are many years since scattered and spent. But the sweet smell of the offering still remains, the blood is still fresh, and the lamb still *standing as slain*. Any other sacrifice by which we may lose its strength. But thou, O eternal victim, offered up to God thro' the eternal Spirit, remainest always the same. And as the years shall not fail, so thy strength shall never abate any thing of thy saving strength and mercy. O help me, that they abate nothing of my faith! Help me to grieve for my sins and thy sufferings, as they did who saw thee suffer. Let my heart follow thee now, when this bread is broken on this table, as the hearts of thy disciples did, when thou didst break it in Emmaus. O Rock of Israel, Rock of Salvation, Rock struck and cleft for me, let the two streams of blood and water which once gushed from thy side, bring down pardon and holiness into my soul. And let me thirst after them now, as if I

stood on the mountain whence sprung *this water*; and near the *cleft* of that rock, the wounds of my Lord, whence gushed this sacred blood. All the distance, times and countries between Adam and me, doth not keep his sin and punishment from reaching me, any more than if I had been born in his house. Adam descended from above, let thy blood reach as far, and come as freely to save and sanctify me, as the blood my first father did, both to destroy and to defile me. Blessed Jesu, strengthen my faith, prepare my heart, and then bless this thine ordinance. If I but *touch*, I ought, *the hem of thy garment*, the garment of thy passion, virtue will proceed out of thee; it shall be done according to my faith, and my poor soul shall be made whole!

S E C T. III.

Concerning the SACRAMENT, as it is a Sign of present Graces.

1. **A**S to the *present graces* that attend the due use of this Sacrament, it is, 1. A *figure* whereby God *represents*. 2. An *instrument* whereby he *conveys* them.

1. IT is a *figure* or sign thereof. It is the ordinary way of God, when he either promises or bestows upon men any considerable blessing to confirm his *word* and his *gift*, with the addition of some sign. So the *burning bush* was a sign to Moses, and the *cloud* that went with them to the Israelites. And like manner has Christ ordained outward visible signs of his inward and spiritual grace, to assure every one who believes that he shall be cleansed from his sins, as certainly he sees that *water*, and that he shall be fed with the grace of God, as certainly as he feeds on this *bread and wine*.

2. And as *water* was fitly chosen for the outward sign in *baptism*, because of the virtue it hath to cleanse and purify: so were *bread and wine* fitly chosen for the outward signs of the Lord's supper; viz. 1. The sufferings of Christ, and 2. The blessings which we receive thereby, first, The sufferings of Christ, The bread and wine do not sustain me, 'till the one has been cut

down, ground and baked with fire, and the other
 pressed and trodden under foot. Nor did the Son of
 God save me, but by being bruised, and prest and con-
 sidered, as it were, by the fire of God's wrath. As
 the best corn is not bread while it stands in the field :
 neither could Jesus living, teaching, working mi-
 racles, be the bread of Life: It must be Jesus suffering,
 Jesus crucified, Jesus dying. Nothing less than the crows,
 the wounds and death, my Lord my God! could of
 our dearest Son make my Saviour.

This Sacrament, secondly, represents the blessings
 which we receive by his passion. Now as without
 bread and wine, or something answerable to it, the
 strongest bodies soon decay, so without the virtue of
 the body and blood of Christ, the holiest souls must
 perish. And as bread and wine keep up our
 natural life, so doth our Lord Jesus by a continual sup-
 ply of strength and grace, represented by bread and
 wine, sustain that *spiritual life* which he hath procur-
 ed us by his cross.

The first breath of spiritual life in our nostrils, is
 the first purchase of Christ's blood. But alas! how
 soon would this first life vanish away; were it not fol-
 lowed and supported by a second? Therefore the Sa-
 crifice of Christ procures also grace, to renew and pre-
 serve the life he hath given. As the blood which he
 shed, satisfied the divine justice, and removed our pun-
 ishment, so the water washes and cleanses the pardoned
 conscience; and both these blessings are inseparable; even as
 the blood and water were, which flowed together out
 of his side.

There remains yet another life, which is an abso-
 lute redemption from death and our miseries. This, as
 the right of it, is together with the other, purchas-
 ed by the same sacrifice: but as to the possession, it is
 reserved for us in heaven, 'till Christ become our full
 final redemption. Now the giver of these lives, is
 the preserver of them too; and to this end, he sets up
 his table by his altar, where he engages to feed our souls,
 with the constant supply of his mercies, as really as he
 feeds our bodies, with bread and wine. In the delive-
 rance from Egypt, here is a people saved by the sacri-
 fice

fice of the passover; and lest they should die in the wilderness, there you see an angel leading them with his light, keeping them cool under the shadow of the cloud, and feeding them with manna. Jesus is the truth foreshewed by these figures. He was the true passover, when he died upon the cross. And he feeds from heaven, by continually pouring out his blessings, the souls he redeemed by pouring out his blood.

6. Thus this Sacrament alone represents at once both what our Lord suffered, and what he still does for us. What we take and eat, is made of a substance cut, bruised and put to the fire! that shews my Saviour's passion: and it was used thus, that it might afford me food: that shews the benefit I receive by his passion. In the sacrament are represented both life and death; the life is mine; the death my Saviour's. blessed Jesus, my life comes out of thy death; and the salvation which I hope for, is purchased with all thy pains and agonies, which thou didst suffer.

7. Author of my salvation, bestow on me these two blessings, which this sacrament shews together, mercy and strength to keep mercy. Hosanna, O Son of David, save and preserve! Save me that I may not fall by the hand of the Destroyer; and preserve me, that after this salvation I may not fall by my own hand: but set forward in me, notwithstanding all, my sins, the work of thy faithful mercies. Let me not increase my guilt, by abusing what thou gavest. My Saviour, my preserver, give me always what thou givest once, create in me a new heart: but keep what thou createst, and increase more and more what thou plantest. O Son of God, feed this tender branch, which without thee cannot but wither; and strengthen thou a bruised reed which without thee cannot but fall. Father of everlasting compassions forsake not in the wilderness a feeble Israelite, whom thou hast brought a great way out of Egypt; and let not a poor soul whom thou hast helped a-while, ever faint and fall from the right way. Thou art as able to perfect me with the blessings out of thy throne as to redeem me by thy sacrifice on the cross. O thou who art the truth of what thou biddest me take, perform in me what thou dost shew. me

eternal life by those thy sufferings; for here is the
 broken: give also strength and nourishment for
 life: for here is the bread of heaven.

S E C T IV.

Concerning the SACRAMENT, as it is a Means of
 Grace.

HITHERTO we have considered this holy
 Sacrament both as a memorial of the death of
 Christ, and a sign of those graces wherewith he sus-
 tains and nourishes believing souls. But this is not all:
 for both the end of the holy communion, the wants
 and desires of those who receive it, and the strength of
 other places of scripture, require, that much more be
 contained therein, than a bare memorial or representa-
 tion. 1. The end of the holy communion, which is to
 make us partakers of Christ in another manner, than
 when we only hear his word; 2. The wants and de-
 sires of those who receive it: who seek not a bare re-
 presentation or remembrance. I want and seek my Sa-
 viour himself, and I haste to this Sacrament for the
 same purpose, that St. Peter and John hastened to his
 sepulchre: because I hope to find him there. 3. The
 strength of other places of Scripture, which allow it a
 greater virtue than that of representing only. *The
 cup of blessings which we bless, is it not the communion of
 the blood of Christ? A means of communicating the
 blood there represented and remembered, to every be-
 lieving soul!*

2. And that it doth convey grace and blessing to the
 true believer, is evident from its conveying a curse to
 the prophane. *Whoever eateth unworthily, saith St.
 Paul, eateth damnation to himself.* And how can we
 think, that it is thus really hurtful when abused; but
 not really blissful in its right use? Or that this bread
 should be effectual to procure death, but not effectual
 to procure salvation? God forbid that the body of
 Christ, who came to save, not destroy, should not
 send as much of its *savour of life* to the devout soul,
 as doth of its *savour of death*, to the wicked and im-
 penitent.

3. I come then to God's altar, with a full persua-
 sion,

sion, that these words, *this is my body*, promise more than a *figure*; that this holy banquet is not a bare memorial only, but may actually convey as many blessings to me, as it brings curses on the prophane receiver. Indeed in what manner this is done, I know not! it is enough for me to admire. "One thing I know, (as said the blind man of our Lord) he laid clay upon mine eyes and, behold I see." He hath blessed and given me this bread, and my soul received comfort. I know, that clay hath nothing in itself, which can impart grace, holiness and salvation. But I know also that it is the ordinary way of God, to produce his greatest works, at the presence (tho' not by the power) of the most useful instruments. At the very stroke of a rod, he divided the sea. At the blowing some trumpets, he threw down massy walls. At the washing in Jordan, he cured Naaman of a plague that was naturally incurable. And when but a shadow went by, or some oil was dropped, or clothes were touched by those that were sick, presently *virtue went out*, not of rods or trumpets, or shadows, or clothes,-----but of himself.

4. It was the right-hand of the Lord, which of old time brought these mighty things to pass, either when the red sea opened a way for Israël to march, or when the rock poured out rivers to refresh them. And so now it is Christ himself with his body and blood, once offered to God upon the cross, and ever since standing before him as slain, who fills his church with the perfumes of his sacrifice, whence faithful communicants return home, with the first fruits of salvation. Bread and wine can contribute no more to it, than the rod of Moses, or the oil of the Apostles. But yet since it pleaseth Christ to work thereby, O my God, whensoever thou shalt bid me, *Go and wash in Jordan*, I will go: and will no more doubt being made clean from my sins, than if I had bathed in thy blood. And when thou sayest, *Go take and eat this bread* which I have ever blessed, I will doubt no more of being fed with the bread of life, than if I were eating my very flesh.

5. This victim having been offered up in the fulness of

times, and in the midst of the world, which is Christ's great temple, and having been thence carried up to heaven, which is his sanctuary; from thence he sends salvation all around, as the burnt offering did send forth smoke. And thus his body and blood have every where, but especially at this sacrament, a true and real presence, when he offered himself upon earth, the vapour of his atonement went up and darkened the very Sun: and by rending the great vail, it clearly shewed he had made a way into heaven. And since he is gone up, he sends down to earth the graces that spring continually both from his everlasting sacrifice, and from the continual intercession that attends it. So that we need not say, *who will go up into heaven?* since without either ascending or descending, this sacred body of Jesus, fills with atonement and blessing the remotest parts of this temple.

6. Of these blessings Christ from above is pleased to bestow sometimes more, sometimes less, in the several ordinances of his church, which as the stars in heaven differ from each in glory. *Fasting, prayer, hearing his word*, are all good vessels to draw water from this well of salvation. But they are not all equal. The holy communion, when well used, exceeds as much in blessing, as it exceeds in danger of a curse, when wickedly and irreverently taken.

7. This great and holy mystery communicates to us, the death of our blessed Lord, both as *offering himself to God*, and as *giving himself for man*. As he offered himself to God, it enters me into that mystical body for which he died, and which is dead with Christ: yea, it sets me on the shoulders of that eternal priest, while he offers up himself and intercedes for his spiritual Israel. And by this means it conveys to me the communion of his sufferings, which leads to a communion in all his graces and glories. As he offers himself for man, the holy sacrament is, after the sacrifice for sin, the true sacrifice of peace offerings, and the table purposely set, to receive those mercies that are sent down from his altar. "Take and eat, this is my body which is broken for you. And this is the blood which was shed for you."

8. Here then I wait at the Lord's table, which both *shews* me what an Apostle, who had heaven for his school, had the greatest mind to see and learn, and *offers* me the richest gift which a saint can receive on earth, the Lord Jesus *crucified*.

Amen, my Lord and my God! Give me all which thou shewest, and grant that I may faithfully keep all thou givest. Bless thine ordinance, and make it an effectual means of thy grace: then bless and sanctify my heart also. O my Father, here I offer up to thee my soul; and thou offerest to me, thy Son. What I offer is indeed an unclean habitation to receive the Holy One of Israel. Come in nevertheless, thou eternal priest, but cleanse thy house at thy coming. I am a poor sinful, lost creature; but such as I am, sinful and lost, I wait for thy salvation. Come in, O Lord, with thy salvation to a dying man and make me whole; to a sinner bound hand and foot, and release me. Come as thou didst to the publican. O! let this day salvation come to this house.

S E C T. V.

Concerning the SACRAMENT, as it is a pledge of future Glory.

1. **A** PLEDGE and an earnest differ in this, that an *earnest* may be allowed upon *account*, for part of that payment which is promised, whereas *pledges* are taken back. Thus for example, zeal, love, and those degrees of holiness, which God bestows in the use of his sacraments, will remain with us when we are in heaven, and there make part of our happiness. But the sacraments themselves shall be taken back, and shall no more appear in heaven, than did the cloud pillar in Canaan. We shall have no need of these *figural* figures of Christ, when we see him face to face, or of these *pledges* of that glory to be revealed, when we shall actually possess it. But 'till this day, the holy sacrament hath that third use, of being a *pledge* from the Lord that he will give us that glory.

2. Our Lord pointed at this, when he said to his disciples, the holy cup being in his hand, that he would "drink no more of that fruit, 'till he should drink

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in the kingdom of his Father. In the purpose of
 his church and heaven go both together: that
 the way that leads to this, as the *holy place* to the
 altar; both which are implied in what Christ calls the
 kingdom of God. Whosoever therefore are admitted to
 the dinner of the Lamb, unless they be wanting to
 themselves, need not doubt of being admitted to the
 marriage supper of him, who was dead, but *now liveth*
evermore.

Our Saviour hath given us by his death three
 kinds of life: and he promises to nourish us in every
 one of them, by these tokens of bread and wine, which
 he hath made this sacrament. Two of these are already
 furnished hereby; but the third we are not yet come
 to. This is that eternal life, for which we are as yet
 in vile vessels. We are now neither of age to enjoy
 the inheritance; nor able to bear the weight of eternal
 glory. And therefore it lies for us in his hands. But
 we know in whom we have believed, and are persua-
 ded he is able to keep that safe, which we have com-
 mitted unto him against that day." By faith we depo-
 sit or lay down this great treasure, in the hands of
 God to keep. And God by this sacrament assures us,
 that he will keep it safe, and will restore it to us
 when we are meet for it.

4. The third use is the crown of the other two; and
 indeed they all aim at the same glory. The first is, To
 renew as new and fresh the holy sufferings, which
 we purchased our title to eternal happiness: the se-
 cond is, both to represent and to convey to our souls
 the necessary graces to qualify us for it: and the third is
 to assure us, that when we are qualified for it, God
 will faithfully render to us the purchase. And these
 three make up the proper sense of those words, "Take,
 this is my body." For the consecrated bread doth
 not only represent his body, and bring the virtue of it
 to our souls on earth; but as to our happiness in hea-
 ven bought with that price, it is the most solemn in-
 strument to assure our title to it.

Our blessed Lord being desirous before his death,
 by a deed of his last will, to settle on his disciples
 such a measure of grace in this life, as might

now

now make them holy, and after this life, such a fulness of blessings as might make them eternally happy he delivers into our hands, by way of instrument and conveyance, the blessed sacrament of his body and blood; in the same manner as kings use to confer dignities, by the bestowing of a *staff* or a *sword*; and as fathers bestow estates on their children, by giving them some few writings.

6. The reason of all this is, the giver cannot put in to his friend's hands, houses and lands, because they are of an immoveable nature. And therefore this may be supplied by some forms or tokens, by which his desire may be sufficiently made known. Now Christ and his estate, his happiness and his glory, his eternity and his heaven, are not things that may be moved more easily than the mountains on the earth. And therefore they can be no otherwise made over, than great immoveable estates are. Wherefore as the kingdom of Israel, was once made over to David, with the oil that Samuel poured upon his head; so the body and blood of Jesus is *in full value*, and heaven with all its glory *in full title* made over to true Christians, by that bread and wine which they receive in the holy communion: the minister of Christ having as much power from his master for doing this, as any prophet ever had for what he did.

7. O Lord Jesu, who hast ordained these mysteries for a communion of thy body, a means of thy grace and a pledge of thy glory; settle me hereby in the communion of thy sufferings, which they *shew forth* feed me with that living bread which they represent, and sanctify me in body and spirit for that eternal happiness which they promise.

Eternal Priest, who art gone up on high, to receive gifts for men, fill my heart, I beseech thee, with blessings out of thy holy seat, as now thou fillest my mouth with the holy things of thy church. O that in the strength of this meat, I may walk my forty days, as I come to that holy mountain, where without the help of any bread or outward sign, I shall see my God face to face. Blessed Spirit, help me to drink so worthily of this fruit of the Vine, that I may drink it new, and the kingdom of my Father!

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S E C T. VI.

Concerning the SACRAMENT, as it is a Sacrifice.
And first of the commemorative Sacrifice.

THERE never was on earth a true religion, without some kind of sacrifices. And the heathens who cast this slander on the christian church, did it for no better reason than this, because they saw neither altars set up, nor beasts slain or burnt among them. Even as they accused the Jews of adoring nothing but clouds, because they had no gods of stone or silver. Whereas in truth, as what was stone or silver, could not be a God; so neither could the bare slaughter of beasts, be a real sacrifice. None of these sacrifices could ever take away sin, but in dependance on that of Jesus Christ. And no Sacrifice under the law could represent our service to God, so fully as it is done under the Gospel. The Holy Communion alone brings together these two great ends, atonement of sins, and acceptable duty to God, of which all the sacrifices of old, were no more than weak shadows. As for the atonement of sin, it is sure the sacrifice of Christ alone is sufficient for it: And that this great sacrifice, being of an infinite value, to satisfy the most severe justice, and of an infinite virtue, to produce all its effects once, need never more be repeated. This perhaps was the want of faith in Moses; (Num. xx. 12.) to strike a second time, and without order, that mysterious Rock, which to strike once had been enough. For a second blow could only proceed, from a faithless distrust, as if the first, which alone was enjoined, would not suffice. But it were a much greater offence against the blood of Christ, to question its infinite worth. The offering of it therefore must needs be once only; and the repeating thereof, utterly superfluous.

Nevertheless this Sacrifice, which by a *real* obligation was not to be offered more than once, is by a debt of remembrance and thankful commemoration, to be offered up every day. This is what the Apostle calls, "To set forth the death of the Lord: to set it forth as well before the eyes of God his Father, as before the eyes of man:

man: and what St. Austin *explained*, when he said The holy flesh of Jesus was offered in three manners by *prefiguring Sacrifices* under the Law, before his coming into the world, in *real deed* upon his Cross and by a *commemorative Sacrament* after he ascended into heaven. All comes to this, 1. That the *Sacrifice* in itself, can never be repeated; 2. That nevertheless, this Sacrament, by our remembrance, becomes, a kind of *Sacrifice*, whereby we present before God the Father that precious oblation of his Son once offered. And thus do we every day offer unto God, the meritorious sufferings of our Lord, as the only sure ground whereon God may give, and we obtain the blessings we pray for. Now, there is no ordinance or mystery, that is blessed an instrument to reach this everlasting sacrifice and to set it solemnly forth before the eyes of God, the Holy Communion is. To men it is a *sacred table* where God's Minister is ordered to represent from God his Master, the passion of his dear Son, as still fresh and still powerful for their eternal salvation. And God is an *altar*, whereon men mystically present to him, the same Sacrifice, as still bleeding and suing for mercy. And because it is the High Priest himself, the true Anointed of the Lord, who hath set up both the table and the altar, for the communication of his body and blood to men, and for the representation both to God: It cannot be doubted but that the one most profitable to the penitent sinner, and the other most acceptable to his gracious Father.

3. The people of Israel in worshipping, ever turned their eyes and their hearts, toward that sacrifice, and blood whereof the High Priest was to carry into the Sanctuary. So let us ever turn our eyes and our hearts toward Jesus our eternal High Priest, who is gone into the true sanctuary, and doth there continually present both his own body and blood before God, and as Aaron did all the true Israel of God, in a memorial. In the mean time we, beneath in the church, present to God his body and blood in a memorial, that under this shadow of his cross, and figure of his Sacrifice, we may present ourselves in very deed before him.

4. O Lord, who seest nothing in me, that is true

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but sinful dust and ashes, look upon the sacrifice of thy dear Son once offered for my sins. Turn thine eyes, O merciful Father, to the satisfaction and intercession of my Lord, who now sits at thy right-hand; to the seals of thy covenant, which lie before thee upon this table; and to all the wants, weaknesses and distresses, which thou seest in my heart. O Father, glorify thy Son; O Son of God, bless thou thine ordinance, and send with it the influence of that Spirit, whom thou hast promised to all flesh: that by the help of these mercies, the world, the church, and our souls may glorify thee now and ever.

S E C T. VII.

Concerning the sacrifice of ourselves.

TOO many who are called Christians, live as if, under the Gospel, there were no sacrifice but that of Christ on the cross. And indeed there is no other, that can atone for our sins, or satisfy the justice of God. Tho' the whole church should offer up herself as a burnt-sacrifice to God, yet could she contribute no more towards bearing away the wrath to come, than those who stood near Christ when he gave up the ghost, did toward the darkening of the sun, or the shaking of the earth. But what is not necessary to this sacrifice which alone redeemed mankind, is absolutely necessary to our having a share in that redemption. So that tho' the sacrifice of ourselves cannot procure salvation, yet it is altogether needful to our receiving it.

As Aaron never came in before the Lord, without the whole people of Israel, represented both by the twelve stones on his breast, and by the two others on his shoulder: so Jesus Christ does nothing without his church, insomuch that sometimes they are represented as only one person; seeing Christ acts and suffers for his body, in that manner which becomes the head, and the Church follows all the motions and sufferings of the head, in such a manner as is possible to its weak members.

The whole divinity of St. Paul turns upon this conformity both of actions and sufferings; and that of St.

St. John likewise, upon this same communion and fellowship. The truth is, our Lord had neither birth nor death, nor resurrection on earth, but such as we are to conform to: as he hath neither ascension, nor everlasting life, no glory in heaven, but such as we may have in common with him.

4. This conformity to Christ, which is the grand principle of the whole christian religion, relates first to our duty, about his *sufferings*; and then to our happiness about his *exaltation*, pre-supposing his *sufferings*. And both make up a full comment on our Lord's frequent command to his disciples, to *follow him*. For without doubt we shall follow him into heaven, if we will follow him on earth: and shall have communion with him in glory, if we have conformity with him here in his *sufferings*.

5. These expressions to *follow*, to have conformity, and to have communion, oblige us all to follow him as much as in us lies, thro' all the parts of life, and every function of his office. We must be born with him, die on his cross, be buried in his grave, suffer his tribulations. Christ and christians must be continually together: *where I am*, saith he, *there shall my servants be*. But of all these duties, the most necessary is the bearing his *cross*, and dying with him in sacrifice.

6. Christ never designed to offer himself for his people, without his people; no more than the High-Priest of old. He presented himself to God in this great temple the world, at the head of whole mankind. He came as a voluntary victim to the altar, being attended on by his Israel, who, as it were, with their hands laid all their sins upon his head. Therefore, as it was necessary, that they who sought for atonement should wait upon the sacrifice; so it is, that whoever seek eternal salvation, should wait at that altar, the cross whereon this eternal Priest and Sacrifice, was pleased to offer up himself.

7. The sinners indeed under the Law did not die at the altar, the victim alone being burned and destroyed. But because they laid their hands on it, when it was dying, and fell on their faces to the ground, when it fell bleeding to death, they were reputed to offer themselves

themselves as well as the victim. So christians are not crucified in the same manner as Christ was, yet because they cast themselves upon his cross and sufferings, as the only means of atonement for their sins, and salvation for their souls, because of the grief they suffer, to think of the Son of God thus dying, dying only for their sake, which is as a sword both to pierce their hearts, and to pierce and crucify their sins; and because their whole body of sin being thus crucified, there remains no life in them, but what is offered up to God's service; on all these grounds, the Saviour offering himself, and the saved so united to him by faith, so partaking of his sufferings, and so given up to his will, are accounted before God one and the same sacrifice.

8. But be it observed, that in order to their being so accounted, they are to crucify their sinful members, as fully as Christ himself had his sinless body crucified: that each may say, "I am crucified to the world, and the world crucified to me." And thus Jesus Christ and his church do together make up that complete sacrifice, which was foreshewn by that of old, whereof the kidneys and fat were burnt upon the altar; but the flesh, the skin, feet, and dung, (emblems of sin) were thrown and burnt without the camp. Christ and his Church so joined in one offering, that he contributes all that can go up into heaven, to please God; and we contribute nothing but sin, but that must be removed out of the way: yea, and so it is needful farther, in order to our being accounted one sacrifice with him, that not only our persons, but all our actions likewise, be wholly devoted to God. I am crucified with Christ. Now I live not, (faith the Christian) but Christ liveth in me. And the life which I now live in the flesh, I live by faith in the life of God."

This act of the Church consecrating herself to Christ, and so joined to Christ, as to make but one oblation with him, is the mystery which was once represented by the daily sacrifice: The first and chief part whereof was the Lamb, which did foreshew the Lamb of God: the second was the *meat* (or rather *meal*) and *drink*.

drink-offering, made of flour, mingled with oil and wine; all which being thrown on the Lamb continually, was accounted one and the same sacrifice. Now these, which were so thrown on the main sacrifice, signified properly those offerings, which Christians make present to God of themselves, their goods and their praises. From this *meal* and *drink-offering* came the bread and wine to be used in the Lord's Supper. Now all we can offer on our own account, is but such an oblation, as this *meal* and *drink-offering* was, which cannot be presented alone, but only with the merits of Jesus Christ, and which cannot go to heaven, but with the smoke of that great burnt-sacrifice. On the one side, neither our persons nor works can be presented to God, otherwise than as these additional offerings, which of themselves fall to the ground, unless the great sacrifice sustain them. And on the other side, this great sacrifice sustains and sanctifies only those things, that are thrown into his fire, hallowed upon his altar, and together with him consecrated to God.

10. Now tho' we are called at all times to this conformity and communion in the sufferings of Christ, more especially when we approach this holy mystery let us take a peculiar care, that as both the principal and additional sacrifices went up toward heaven in the same flame, so Jesus Christ and all his members, may jointly appear before God, that we may offer up our souls and bodies, at the same time, in the same place and in the same oblation. Let us take care to attend this sacrifice in such a manner, 1. As may become faithful disciples, who are resolved to die for and with their Master. 2. As true members that cannot outlive their Head; and 3. As penitent sinners, who cannot look for any share in the glory of their Saviour, unless they really enter into the communion of that sacrifice, those sufferings, which their Master, their Head, their Saviour has past through, and which they are engaged to, by this very Sacrament.

11. To this effect, the faithful worshipper, presenting that soul and body, which God hath given him, the altar may say,

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any thing, to do thy will, O God. And if it please
 thee to use the power thou hast over dust and ashes,
 over weak flesh and blood, over a brittle vessel of clay,
 over the work of thine own hands; lo, here they are,
 suffer also thy good pleasure. If thou please to vi-
 sit me either with pain or dishonour, I will *humble my-*
self under it, and thro' thy grace, be "obedient unto
 death, even the death of the cross." Whatsoever may
 befall me either from neighbours or strangers, since it
 is thou employest them, tho' they know it not, (unless
 thou help me to some lawful means of redeeming the
 wrong) I will not open my mouth before the Lord
 who visiteth me, except only to sing the Psalm, after I
 have eaten those bitter herbs which belong to this Pas-
 cher, and to bless the Lord. Hereafter no man can
 take away any thing from me, no life, no honour, no
 name: since I am ready to lay them down, as soon as
 I perceive thou requirest them at my hand. Neverthe-
 less, "O Father, if thou be willing, remove this cup
 from me: but if not, thy will be done." Whatever
 sufferings hereafter may trouble my flesh, or whatever
 sorrows may trouble my spirit, "O Father, into thy
 hands will I commend my life, and all that concerneth
 me." And if thou be pleased, either that I live, yet
 awhile, or not, I will with my Saviour, *bow down*
my head, I will humble myself under thy hand; I will
 give up all thou art pleased to ask, until at last I give
 up *the ghost*.
 12. O God and Father, bestow on me such a measure
 of that Spirit through which thy Son offered himself, as
 may sanctify for ever the body and soul which I now
 possess: a Spirit of contrition, that I may loath those sins
 which delivered my God to death; and a Spirit of
 holiness, that I may never be tempted to them again, any
 more than a crucified man can be tempted. O let this
 body never be united from his cross, to return a flesh
 of folly and vanity. Arm and rod of the Lord,
 who didst revenge my sins on thy own Son, correct and
 destroy them all in me. O my God, accept of a heart
 that sheds now before thee its tears, as a poor victim
 in its blood; and that raises up unto thee all its desires,
 as a burnt offering does its flame. And since my sacrifice
 can

can neither be holy or accepted, being alone, receive. O Father, clothed with the righteousness of thy Son, and made acceptable with that holy perfume which rises from off his altar: and grant that he who sanctifies, and they who are sanctified, may partake of our passion, and enjoy with thee the same glory!

S E C T. VIII.

Concerning the Sacrifice of our Goods.

1. **I**T is an express command of God by Moses, that no worshipper should appear before the Lord empty. Nor is this repealed by Christ. Sincere Christians therefore, at the receiving of the holy communion, should, together with the actual *Sacrifice* of themselves, bring the *free-will offering* of their goods. Indeed this as naturally follows the former, as the fruits and leaves follow the tree; and as what we have or can comes after what we are. Otherwise, our sacrifices were maimed and would not suit with that of Christ, which was whole and entire. Therefore, as our bodies and souls are sacrifices attending the sacrifice of Christ, so must all our goods attend the sacrifice of our persons. In a word, whensoever we offer ourselves we offer the self same act, all that we *have*, all that we can, and do therein engage for all, that it shall be dedicated to the glory of God, and that it should be surrendered into his hands, and employed for such uses as he shall appoint.

2. It behoved Israel to go forth out of Egypt, with all their cattle and goods, to offer them unto the Lord, that he might take either all, or such a part, as he would be pleased to chuse. And so it behoves every sinner at his conversion to God, and whenever he approaches his table, to consecrate all he has to Jesus Christ. From that very moment that we give up ourselves to Christ, who hath likewise given himself to us, as all he possesses becomes ours, namely his grace, his immortality; his glory, (which he bestows upon us at the times he sees best for our salvation) so all we have becomes his, and he may take it after, what time and manner he shall see best for his glory. All this

his, as he is Sovereign Lord and God. But all that we have is his, by a farther title, because we have given them, by our own act and deed. So that all which we can give, even to the least vessel in our houses, is made holy in this one consecration, according to the words of the prophet; "in that day shall be upon the very bridles of the horses, holiness unto the Lord: and every pot in Jerusalem and Judah, shall be holy unto the Lord, Zech. xiv. 20, 21.

3. This consecration whereby the worshipper offers up himself, and all his concerns to God, is

First, As to our souls and bodies, an inexpressible blessing, raising us to the very nature, the holiness, and immortality of God.

Secondly, As to the consecrated thing, it is a miraculous privilege, which infinitely multiplies whatever is thus parted with. It blesses the use of it, although it is but presented, as long as we can enjoy it, and exchanges it, when we can enjoy it no more, not as if water was turned into wine, or dirt into gold; but as if we receive a glass of water turned into streams of everlasting comforts, small cottages of clay into royal palaces, the dust of Israel into so many stars of heaven.

4. Now tho' our Lord, by that everlasting sacrifice himself, offers himself at all times and in all places, we likewise offer ourselves and all that is ours, to be continual sacrifice: yet because Christ offers himself for us at the holy communion, in a peculiar manner; we also should then, in a more special manner, renew our sacrifices. Then and there, at the altar of God, in right, both to repeat all the vows and promises, which for some hindrance or other, we had not yet a convenience to fulfil; and to renew all those other performances, which can never be fulfilled but with the end of our days.

But at the same time that the christian believer does any good work, let him draw out of the good measure of his heart, *fire and frankincense*, that is, such zeal and love as may raise good, *moral* works, into religious sacrifices. Whenever he helps his neighbour let him reverently and fervently lift up his heart to God, as if he become both that Majesty he adores, and the pious act

all which he intends. And then wherever he does
at his door or in the temple, it matters not; for
hour is long since come, that acts of religion are not c
fined either to *Jerusalem*, or to *this mountain*. Whe
soever thou hast the occasion of doing a holy wor
there God makes *holy ground* for thee: only, in or
to become a spiritual worshipper, the work must be do
in spirit and in truth: with such a mind and thoug
with such faith and love, as though thou wert lay
thy *oblation* upon the altar, where thou knowest t
Christ will both effectually find, and graciously acc
it.

6. I dare appear before the Lord, with all my
and my sorrows. It is just also that I should app
with these few blessings. Having received them of
hand, now do I offer them to thee again. Forgive
beseech thee, my sins, deliver me from my sorrows,
accept of this my sacrifice: Or rather look, in my
half on that only truly sacrifice, whereof here is the
crament; the sacrifice of thy well-beloved Son, p
ceeding from thee, to die for me. O let him co
unto me now, as the only begotten of the Father,
of grace and truth!

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